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elaborate system based on the interaction of the two supposed elements, *Yang* and *Yin*, the "weak" and the "strong," and to the "well-nigh inscrutable" book, the *Yih King*, "Book of Changes," that describes their permutations. In contrast with this is given the less ancient theory of the *Tai Kih*, the "Great Origin," which later philosophers claimed was the primordial source of *Yang*, *Yin*, and "myriad things."

Dr. Carus depicts vividly and comments strongly upon the evils of *Yang* and *Yin* dualism, and commends warmly the *Tai Kih* monism, making it very plain that the object of this discussion, which originally was published as an article in *The Monist*, was to put China and her philosophy on the witness-stand, dualism being defendant and monism plaintiff.

While admiring the scholarship of the author, we are convinced that as full an acquaintance with Chinese life in the concrete as he possesses of Chinese literature would lead one to question seriously his conclusions that this mystical dualism had been so potent a factor in Chinese decadence. The Chinaman is first and last a utilitarian, and that is the center of his living philosophy.

We believe Dr. Carus has chosen wisely in appealing to China for evidence. She is the world's object-lesson, and has put to the test many a theory now considered new. We may learn many a lesson from the history of her brainy people.

J. M. FOSTER.

SWATOW, CHINA.

DER NEUERE SPIRITISMUS. Von DR. JOSEPH DIPPEL. 2. Aufl. München: Rudolf Abt, 1897. Pp. 280. M. 3.60; bd., M. 4.50.

THE earnest and well-intentioned author assumes the truth and validity of the various spiritualistic performances, asserts that they are legitimate material for scientific investigation, gives a history of earlier and later spiritualism down to about 1880, relates at length the stories of American and European mediums, and fills 108 pages with the long-since exploded pretensions and exposed swindles of these individuals.

The second part of the book is a parody on scientific method. First the author considers and classifies the phenomena of spiritualism; they are of thirteen classes: (1) movement of heavy bodies by

touch, without mechanical exertion of force; (2) the production of sounds, such as rapping, snapping, etc.; (3) changes in the weight of bodies; and so on. Thereafter we have an apparently learned discussion and explanation of the materialization of spirits. Finally it is shown that the spiritualistic ideas of religion and morality do not lead us to expect them to be productive of progress. The third part is a discussion of explanatory hypotheses: the space of four dimensions, magnetism, electricity, odic force, etc.—as we observe, a regular scientific procedure. The last chapter is so important that some sentences must be quoted. “We have come to the conclusion that in spiritualism we have to do with things not entirely natural, and that much that is ‘kakodemonic’ or devilish shows itself therein. From this it necessarily follows that great caution is to be shown in respect to the spiritualistic manifestations.” Spiritualistic revelations are direct instigations of the devil and are opposed to Christianity; it is dangerous to deal too much with the devil even in this way. Many of the Roman Catholic bishops have certified that the rapping and writing are works of the infernal serpent. The Provincial Council of Baltimore admits that it is beyond doubt that satanic power plays a part in these manifestations. Spiritualism has been condemned by the pope. The author concludes that it is highly dangerous to have anything to do with spiritualism.

The credulity and gullibility of the author exceed anything that the reviewer has ever read or heard of. It is intelligible that persons who have become involved in the Society of Psychical Research should be eager to find something to believe in after the many frauds to which they have been subjected, for there would be no reason for the existence of the society if it could not prove something positive. Hence each new clairvoyant medium is believed in until exposed—and there is nearly always a new one. But here is an apparently sane man who is opposed to spiritualism, who believes it detrimental to religion, who writes a book for the purpose of destroying its influence, and who yet accepts a mass of material, the stupidity and mendacity of which are transparent. The book does not even contain accounts of the later mediums, like Mrs. Piper, concerning whom there is still discussion and more or less interest, but, having been for the most part written in 1880, it relates little besides worn-out and exploded fakes.

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